



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. X.

SOUTH AFRICA.

CAFFRARIA.

Letter from Christian Caffres to the Glasgow Missionary Society.

Mr. Bennie, Assistant in the Mission at Chumie, wrote, from the mouth of three Caffres, lately baptized, a Letter of which the following is a free translation. It is addressed to the Directors of the Society; and "is the first instance," the Directors say, "so far as we know, in which the natives of Caffraria have corresponded with the inhabitants of Great Britain."

Great Benefactors—The day has arrived, when we can address you in our own language, through one of our teachers. We sincerely acknowledge your kindness, in sending us teachers to instruct us: as without them we must have remained ignorant of the Son of God, of His Word, and of Eternal Life in heaven; we could never have heard of the love of God.

Good is the Word of the Lord: it improves the people: it directs the soul: it strengthens the understanding: it is a rule of life; and it imparts a living peace to the conscience. We sincerely thank you for sending us the Word of God.

Wonderful is the death of Christ, who died for us great sinners! great was His love! He is now exalted at the right hand of God: if we believe in Him, we shall inherit eternal life: if we are washed in His blood, we shall live in the heaven of rest and purity. Oh that all our friends may come thither!

We beseech you to consider our Nation. Our people are in darkness: they know not God: they know not eternal life. Their souls are asleep, because they are ignorant of God; of that God, who entreats all; of Him who says, *I am near, I am not far off*; of Him who says, *I know the thoughts of the people: I know their works: I will judge the Heathen*. Great Friends! pray for, and have pity on the poor Caffres, who are ignorant of Him who created the universe—of Him who formed our bodies. Ye are a highly favored people.—(Literally, Ye know all things.) Oh continue to think on us! We were wandering children, but the Word of God has found us, a Word which our Fathers knew not. You sent us this Word: you have shewn us great kindness.

O Friends! we now know the Word which leads to life: but, ah! we were formerly on the great mountain of sin. We desire to thank God for his grace in enabling you to send teachers into Caffraria: they lead us on to the enjoyment of a happy

ness which is superlatively great, great without a comparison.

Consider, O Friends! how heavy it is to die ignorant of God—to die destitute of the only hope which can cheer and support the soul. Go on, O Friends! The Word of the Lord shall grow like a tree: it shall spread over the whole earth. Believers here are not numerous; but we trust that the great work shall go forward: it will extend over the country. When the rain descends, when God pours out His Spirit, then the true religion will flourish—it will grow around us like the grass. God has said, that His knowledge shall cover the whole earth. Great Friends, we are your servants,

UHANISI, UMATSHAIA, ENOI—Caffres.

SANDWICH ISLANDS.

The Cooperstown Journal contains the following interesting letter from Rev. Mr. Stewart, of the Sandwich Island mission, written to a gentleman in that place, and dated Lahainah, Island of Maui, September 24, 1824.

If some system were adopted as proposed by Mr. Stewart, it would be easy for many of our Churches, or a few individuals combined, to support a missionary of their own among the heathen without feeling it a burthen.—Can there not be found in New-Haven thirty who will set the example by paying ten dollars a year?

Your impatience at not having an earlier return, (if it could be capable of giving you any uneasiness) has been removed before this time I presume, at least in a degree, by the various and very particular information from us which must have reached our friends and fellow christians long before this time. The tidings have been joyful to you, for the Lord hath dealt bountifully with us. O, what goodness and what mercy did we experience on the bosom of the deep, and how gloriously were the fields of this abundant harvest prepared for us to enter in and reap in the name of the Lord; and still my dear friend, we are crowned with loving kindness and tender mercy—still are these fields whitening more and more, and at every look promise more surely than before, that they who prove faithful labourers of the Lord, shall yet "*shout the harvest home*." But alas, the labourers are few!—few indeed, and this day, more few than they were even yesterday morning, as you will know probably some time before this reaches you, the faithful, the indefatigable Ellis, has been compelled to retreat with his beloved companion, from the heat and burden of the day. Their loss to us is great, and to this people cannot easily be conceived, by any christian not on the ground—it is incalculable; he was so thoroughly

furnished for his work, and so eloquent and zealous in his appeals to this perishing people. He has left us weak handed indeed, and the churches of Christ at home have said that no brother shall be sent to strengthen and to help us—or they at least compel our patrons and directors to say so to us. Compel them to say, “we cannot support those already in the field, much less add to their number.” To us it seems hard; we feel our weakness, even to occupy the little ground we have already taken. We feel ourselves incompetent to the calls on our attention even in this district alone, and yet if we cast our eyes across the waters, to the total darkness that rests on the Island of Ranai, in the gloom we can see a man standing praying us, saying, “come over and help us.” If we turn towards Morokoi, the same vision presents itself to us, while the echoes that reach our ears from behind the mountains of Maui, still are the same, “come over and help us!” Cannot something more be done in the county of Otsego, for the cause of missions? Cannot something more be done by the churches of Christ there?—something systematic—something continuous—something liberal? Cannot they resolve, and carry into operation, the resolution to support one missionary themselves, to the heathen, over and above all that they now do for the general cause? Cannot the christians of one county—the people who profess to believe and feel and hope, that the Lord and Head and Commander of missions has ransomed their souls from eternal death, and granted to them a full and ample and sure title to the inheritance of everlasting life, cannot they, in addition to all they have already done, and are doing, cannot they appropriate \$, 4, or 500 dollars a year, to have the gospel of salvation preached regularly to thousands, and thousands who otherwise might sink forever in perdition? O, at the day of judgment they will wish they had done it. Do they ask who they shall thus support? I answer any one—and if they choose, any one who has gone out from their own bosoms—one who in this respect feels himself to be “flesh of their flesh, and bone of their bone”—and one who is not ashamed to turn beggar before them when he begs for the souls of men. O, could one who knows the value of a soul, could one who has learned it either in the bliss of heaven, or in the wo of hell—could such an one turn beggar before them, how—how would he not plead?—he would roll back the curtains of eternity, till they would exclaim, “it is enough,” and they would henceforth know no other object in life, than that which would most effectually tend to rescue the souls of their fellow men from the horrible pit, and bring them to the purity, peace and blessedness of the gospel of Christ—but if the churches of the country will do nothing, can do nothing more than they have done, has *our own* church done all that it can—all that it will? Can it do nothing systematically and faithfully, for the cause of Christ? Will it do nothing for us? will it not pledge itself to pay 100 dollars, if not 300, for the support of the children of its bosom, in a dry and thirsty land, a land of darkness and of spiritual death—are there none among her sons and her daughters, who will say, our brother and our sister shall not perish in the wilderness, while seeking the lost sheep from our Father's fold—when they gather them home from their wanderings in the dark

mountains, we are to be the partakers of the joy that shall fill the mansions of our common Lord, we *will* give of our abundance, to supply their need. Who among our brethren and our sisters will miss 10, 20, or even 30 dollars a year from among their thousands, when they gather them with them at the right hand of God? who will then miss one dollar, or two dollars from their hundreds when they give in an account of their stewardship?—No one, O, no one. That one and two, that ten and that twenty, may prove the choicest pearls that will be seen in their crowns of life. This will be called extravagant, yet I can call God to witness, that it has sprung most spontaneously, and most sincerely, from my heart; and it is the language and the appeal I would use, only with tenfold entreaty, could I but stand for five minutes before the folds of God in the churches of Otsego, and in the Churches of Cooperstown—and I could then assure them that my plea for the cause of missions—my plea for myself—assuming the very gait, name and attitude of a beggar, arises from no fear or thought of absolute want, or suffering in myself, or those dear to me. No, we have had the kindest, the fullest, the most satisfactory assurances, that there are friends in America, who would willingly fill our mouths with every good thing, and who stand ready at all times to minister to our necessities; should they even fail, we are not without our nursing fathers and nursing mothers among the heathen,—but this very morning, the most powerful chief on these Islands, turned to us before embarking to the Leeward, and said, “you shall want for nothing the land can afford—all that is ours is yours, and we have in abundance; whatever you need, go to the governor and demand:” and then turning to the governor, added, “and see you that the wants of these the teachers, are supplied—I leave them under your care, let them have every thing they need, and every thing they desire—great is my affection for them.” I beg not for myself—to do this I would be ashamed—but I can and I will beg for the living, dying souls.

25th.—I was interrupted at the close of the preceding sentence last night, and on running over what I have written, am surprised that I fell into a strain so foreign to my design, when I commenced writing. But I am fully persuaded, that if the missionary operations of the day, are upheld and extended (and that such will be the fact I have no more doubt than I have that the nations of the earth were created for the glory of God) something more systematic and liberal must be done by the churches of Christ; and I believe I shall yet hear that not only one or two churches in the United States, but that hundreds esteem it their happiness and their joy, not only to support their own Pastor, but each to support a preacher of the gospel among the heathen. Hundreds of the American churches are now abundantly able to do it, and in the day of the power of God, they will be made most cheerfully willing to do it; and blessed will be the churches who first set the example to their sisters in the Union. What would it be for the churches at Springfield, Cherry-Valley and Cooperstown, in union, to pay three, or four, or five hundred dollars a year into the treasury of the A. B. C. F. Missions? Cannot ten families be selected at any hour, from each of those churches, who would most willingly, and who

could most easily appropriate ten dollars each, to this one specific object? That there can be found that number who have the ability, I have not a moment's doubt—let them act then only according to that ability, and it is done. A missionary is supported by those thirty families, who may be the means of opening the gates of heaven to hundreds, if not to thousands, who must otherwise perish for lack of knowledge. O, what a blessed appropriation of ten dollars a year! O, what rich interest will it pour into the soul throughout the boundless ages of eternity; richer and richer, till it amounts to a reward immeasurably great! And this, my friend, is no false statement. We have daily before us the most incontestible evidence—living, acting immortal evidence, that all that is necessary for the conversion of the heathen, is instruction, followed by the Spirit of God. Only a little while since, and every inhabitant of these Islands was covered with the thickest shades of spiritual darkness,—but to them the gospel has been preached, and thousands of them already acknowledge and hundreds most sensibly feel, that the word of God is a lamp to their feet and a light to their paths in the way everlasting. If the disciples of Christ in the county of Otsego, could only witness the intentness with which this people often listen to the glad tidings, could only see the flowing tears with which they often receive them, and hear the expressions of enthusiasm that often escape them in thankfulness for the light that has dawned upon them, they could not but exert every power to impart like joy to thousands who yet remain in the grossest ignorance and sin; and who if instructed in the things of eternity, would no doubt appear equally interesting and be equally joyful. But the close of a second sheet bids me cease from these vagaries; when I commenced I had no serious idea of proposing the subject: I have thought, could something of the kind be carried into execution, it would at once be a great gratification to us, and a most happy aid to the Society, in their exertions to benefit and bless the world. We as individuals, are not, and do not expect to be in any particular extremity—we feel that our food and raiment is all that we need, all that we expect, are sure. On looking over your kind and affectionate letter this moment, I find you close with the expression, "tell me your heart's desire." Without recollecting the sentence, I believe in the above, I have done it. I thank you for the general information in your letter, and also for particulars from your family.—We rejoice in all that is doing for Jews and Gentiles, landmen and seamen, and for the whole world lying in wickedness. Harriet joins me in much love to yourself, Emmeline, and family. Remember us in your prayers. We shall never cease to love you all. I have not room to enumerate the names of friends, though all that we ever loved we love still; and no one that loves us need fear of not having our gratitude and prayers. If you cannot support us with your funds, you can strengthen and encourage our hearts by your prayers and christian love. To the Herald I must refer you for accounts of the mission. The publications will be full and numerous, and I hope most gratifying. Write often, and ever love your sincere and affectionate friend,

CHARLES S. STEWART.

The following Extract of a Letter from the Rev. Mr. Stewart to the Rev. Mr. Ellis, dated Sept. 26, 1824, was communicated by Mr. Ellis, for the N. Y. Observer just before his departure. It contains information truly encouraging.

The departure of Kaahumanu and the company of chiefs for Taui (Atooi,) a week ago to-day, was the most pleasingly interesting scene we have witnessed for a long time. We went to her residence early after breakfast to see her embark, and never before found her so truly pleasant and affectionate. Shortly after our arrival, she proposed to have a hymn and prayers, all the chiefs having assembled, some for the purpose of accompanying and others to take leave of her. After this exercise, she called three of her young men forward and told us they were teachers she had appointed to accompany Pupuhi to the windward side of the island to teach the people, and wished them to be supplied with books. She then called the head men from those districts, and told them that schools were to be established among them, and that it was her order that all the people should attend to the palapala and the pule (instruction and worship.) She then issued orders against all improper conduct, enumerating the most common vices and all the irregularities of the people down to quarrelling and fighting, and warned them to proclaim to all the people, that she had appointed *Tahoorawa* a place of banishment, and that all who disobeyed her and neglected palapala and the pule, and did any evil, should be sent there without any wife or children never to leave it again unless at the forfeiture of their lives. She then gave her parting advice to Wahine Pio and Nahienaena, begging them to be *itaita*, (strong) and to discountenance and punish every thing evil, and charged them to follow our advice and instruction, and to see that we wanted nothing they had to give, and concluded with expressing her love to us and care for us. We were happy to have Taua included with us in her charge, and she requested him in particular to see that all the schools were kept up and well attended. They then requested to have another hymn and prayer, and immediately after embarked, with every demonstration of confidence and love. Her manners and her address and whole deportment seem to infuse new spirit, zeal and activity into all our friends and assistants. *Puaiti* seemed really captivated with the course she was taking, and never let go of her hand till she was in the boat. Since then, Nahienaena has given orders for all her people, attendants and farmers to attend to the palapala, and we are only waiting for a supply of books to establish schools among all her people, who manifest as much zeal in it as she does. The same may be said of Wahine Pio, who yesterday applied for books for all her people on the windward of Maui; and as to Lahania itself, I presume we might to-morrow have a thousand new scholars zealously engaged had we books to put into their hands. Betsey has a fine school among the farmers and their families, held every day in the church. Every thing in present prospects is uncommonly promising. We think it is in some degree attributable to the manner in which the disturbances at Taui have been conducted and terminated, and there is little doubt that a merciful Father and God designs overruling that evil to the great benefit of the mission.

QUESTION ANSWERED.

(Concluded from page 116.)

What is the meaning of Mark 11: 24, "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them?"

Having considered the text before us, and others which have been adduced, in illustration, as speaking of miraculous faith, I may be asked, What is the difference between this and the faith which is necessary to all acceptable prayer? To such a question, I would answer: In the first, he who has it, is assured that the very thing he asks will be granted; in the last, his confidence or his hope can go no farther than, *if it shall be the will of God*. In the first he may say, "I know that thou hearest me;" in the last, he can utter only this,—*"if it be possible"*—"not my will but thine be done." The first is a belief founded on some special intimation that God will manifest his power to perform a particular act; the last is a belief founded on the general promise, "If any man be a worshipper of God and doth his will, him he heareth." He that asks with the first, can never find the event fail, while God is faithful to his promise and "cannot deny himself;" with the last, he may cry, "Father save me from this hour," and afterwards be obliged to say, "the hour is at hand—the hour is come." With the first, if he pray earnestly that it may not rain, there will be "neither dew nor rain in those years;" with the last, he may beseech the Lord, even thrice for his own relief, and receive no answer but this, "My grace is sufficient for thee." The first we can be under no obligations to exercise, but when the special intimations are given; with the last it is our duty "always to pray and not to faint."—In the first, our expectation must be commensurate with our freedom from all doubt; in the last, our hope must be confirmed, in proportion as we are resigned to the will of God, and feel an earnest desire to be gratified or denied, at his pleasure. With the first, we may "cast out devils and do many wonderful works;" but with the last only, can "we have boldness and access" to God, "with confidence." Judas, it is probable, had the first, though Jesus knew that he "believed not;" and though he died by his own hand, and went "to his own place," all they who have the last, thereby overcome the world; and "to him that overcometh," saith our Lord, "will I grant to sit with me in my throne, even as I also overcame and am sit down with my Father in his throne."

The reason of this vast difference is, the one is a mere assent of the mind to certain facts, as Satan believes there is one God; the other is an essential moral virtue, springing from love, working by love, purifying the heart, and inducing holy submission to the divine will. The one, when granted, only proves the truth of the gospel, but neither gives nor shows any interest therein; the other unites to Christ and interests in his atonement, righteousness, intercession and all the gifts and graces of the spirit. When breathed forth in fervent prayer, in the name of Christ, "the Spirit itself helpeth our infirmities, and maketh intercessions for us with groanings that cannot be uttered." Its suit is never denied, for it asks for all things not expressly promised, with that humble and entire resignation which earnestly desires to

receive nothing, but in conformity with the divine will. When particular favours have been given, since the days of miracles, it is believed they have been granted, not to very importunate desires for those blessings, or strong confidence that they would be bestowed; but to those ardent longings for the glory of God and the performances of his pleasure, which seemed to annihilate all particular wishes, and render the soul indifferent to every petition but this, "Thy will be done."

Making this distinction between the prayer of miraculous faith and the ordinary prayer of faith, may help the Christian to form correct ideas of his own performances. It may, on the one hand, save him from that rising of pride which is sometimes to be perceived because his particular request has been granted; and, on the other, from that despondency which may be occasioned by a supposed denial of his suit.

You have prayed for a particular, important object, the conversion of a dear child or friend. You have been earnest that it might take place, at this time, under this happy revival of religion in your neighbourhood. You rejoice in the hope that your prayer has been heard. I ask, did you not pray with resignation? Did you not refer all to your Father's sovereign and holy pleasure? I trust you cannot say, No. But you may say, you had a strong assurance that what you prayed for would be granted. Permit me to ask on what this assurance was founded? If on nothing more than your tender feeling, produced by your strong desire, you will doubtless confess it was unworthy of the humble Christian. You cannot say it arose from an express promise of Scripture, for no such can be found. If you attribute it to a revelation made to you in particular, I ask, wherein your case differed from that of Paul, when he was assured that all who sailed with him should have their lives saved? If you say you had a strong impression, how will you distinguish it from that feeling which I have just mentioned? If you call it supernatural, wherein did it vary from that of Peter, when he said to the lame man, "Rise up and walk." All the difference appears to be in this,—your words were in the language of prayer, and his in that of command; but both arose from a strong and supernatural impression. If it was sufficient to warrant you in praying unconditionally for the favor, might you not have assured the person concerned, that his conversion was certain? This, I am persuaded, you would not have presumed to do.

On a careful review of the case, would it not be more proper and scriptural, to think the event took place in the ordinary manner of God's bestowing saving blessings? Of his own good pleasure, he determined, then, to pluck your child or friend as a brand from the burning; and, that you might be prepared for so great a blessing, he poured upon you the "spirit of grace and of supplications." You were not the cause but the subject of his mercy. This is according to his own declaration, "I will yet for this be inquired of by the house of Israel, to do it for them." Instead of saying, I have prayed earnestly, and with full assurance of faith; and, therefore, God has shown this favour, and will ever perform what I thus pray for, listen to his own statements, and let all your haughtiness be brought down; "Not for your sakes do I this, saith the Lord God, be it known

unto you; be ashamed and confounded, for your own ways."

At another time you have prayed most fervently and with continued supplication and animated confidence of success. The thing you asked for, you were persuaded was agreeable to the divine will; but the event does not correspond with your entreaties. What you asked for once and again, is not granted, notwithstanding your most sanguine expectations. Do not draw the inference that you are rejected, or that God is not faithful to his promise. Your desires were good. You prayed in faith. You asked not amiss; but "with all prayer and supplication, in the spirit." But it was not for the glory of God,—it was not for the promotion of his cause or for your own good,—that the object of your wishes should be obtained.--- You asked in humble submission; you did not wish your request to be granted if it should not be best. In deferring, in refusing, now to grant your petition, God graciously accepts your devotion. He does not give you the particular thing you desired; but that which is far better, and far more agreeable to the real wishes of your heart. He performs his own pleasure, and advances the best interests of his kingdom. So David did well, in that it was in his heart to build an house to God. His desire was accepted, and the most gracious promises were the consequence, though he was forbidden to do what he intended.

Your prayer having been made with humble resignation---your desire having been earnest for the glory of God---your heart having been warm to engage in doing his will---you are as fully accepted as though your particular request had been granted. If you ask why it was not given? The answer of truth will not be, "because of your unbelief;" but, "even so Father, for so it seemed good in thy sight." Instead, therefore, of inferring that you are rejected, remember---that glow of love which you felt, that humble submission which you expressed, that holy joy which breathed from your heart, was the Spirit itself making intercession, and witnessing your acceptance in the Beloved. This evidence is as genuine and sure, when your particular request is not granted, as when it is. Had you prayed for the removal of a mountain, and had it immediately leaped from its place, it would have been no evidence of your being an heir of God---you might still have been "nothing." But "he that loveth," so saith unerring truth, "is born of God." He that by the spirit of adoption, crieth "Abba Father," is as fully accepted, is as truly heard, and shall reap as happy consequences, when his particular request is denied, as when all his desires are granted.

This distinction may also show us, with what desires we should endeavour to come before God in prayer. Not with uncommon earnestness for this or that favour, but with the fullest resignation to the divine will. Not so solicitous to be saved from the hour which we most dread, as that our heavenly Father would glorify his name. "We know not what we should pray for as we ought," for ourselves or for others, unless it be expressly promised. It must therefore be presumption to ask of God without this limitation,---if it be the "good pleasure of his goodness." Strong cryings and tears, not tempered with this holy submission, are more the language of rebellion than of pray-

er. God may give us our requests, but we need not think strange if he send "leanness into our souls." Against every such insubordinate desire we should carefully guard. The prayer of faith does not now consist in a strong persuasion that any individual thing, which we ask, shall be granted; but in believing that "God is, and that he is a rewarder of them that diligently seek him." In the exercise of this faith, we may ever "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." For this faith there is the surest foundations in the declarations and promises of God.--- Having this, we shall successfully "seek the kingdom of God and his righteousness," and then, all other needful things shall be added; though we have no faith or power to heal the sick, to remove mountains, or to cast out devils. Earnestly desiring this holy and humble faith as the best gift, we may ever say, nor shall our petition be denied---Lord help our unbelief,---Lord "increase our faith,"---Lord "teach us to pray." V.

REPORT OF THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT.

To the Missionary Society of Connecticut, to be convened at Litchfield, on the third Tuesday of June, 1825, the Trustees of the Society respectfully present the following REPORT:

It is now thirty-six years since the General Association of this State instituted measures for planting the Gospel, in the new settlements of our country; thirty-two years since it made application for annual contributions, and formed a system of missionary operations for that purpose; and twenty seven years since it resolved itself into the Society whose anniversary now convenes. The change which has taken place in our country, within this period, is wonderful. A territory which at the commencement of it, had scarcely been trodden by civilized man, now contains a population of three millions. Cities and villages have risen upon it as by enchantment; and cultivated fields are yielding the ample rewards of industry where only the wild fruits of the forest were gathered by the wandering savage. In a moral view also, this extended region wears an interesting aspect. Amidst deplorable ignorance and abounding error, impiety and profligacy, flourishing churches of Christ are rising up; faithful ministers of the Gospel are settled; colleges and schools are established; converts to the Redeemer are multiplied; benevolent associations are formed; and large contributions are poured into the stream of charity, which is conveying life and salvation to the destitute more remote. In these happy results, the instrumentality of the Missionary Society of Connecticut has been distinguished. Its Missionaries were among the first who entered the field. Almost every considerable district, from Canada to New-Orleans, they have visited. Every where, their salutary influence has been felt. The ignorant they have instructed; the gainsaying they have restrained; the enquiring, they have directed; the negligent, they have roused; and the scattered friends of the Redeemer, they have embodied and encouraged. In the cabins, where the first emigrants pitched, they formed churches which now meet in large and splendid sanctuaries; and where only a few

mourners in Zion were found, they "laid the foundations of many generations."

In prosecuting a system which has hitherto been so successful, and on which, interests so vast depend, the Trustees have felt themselves to be under no ordinary responsibility. In what manner they have discharged their trust may be learned more fully from the printed Narratives which are transmitted with this report. To this, they must refer the Society for more particular information. From this it will appear that the field of labor, the plan of operation, the number of Missionaries, and the finances of the Society, are not greatly different from those of preceding years. Thirty-four Missionaries have been employed; of whom about twenty are settled pastors, and receive their support, in part, and generally during half of the year, from the congregations with which they are particularly connected. The others have been employed in itinerant labors. The scenes of labor have been, the western parts of New-York and the northern counties of Pennsylvania—New Connecticut and the more southern and western parts of Ohio—Indiana, Missouri, Kentucky, Tennessee, and New Orleans; and their labors, though they seem not to have been attended so extensively, as in some preceding years, with the out-pouring of the Spirit, have manifestly not been in vain. This Society, it is well known, commenced its operations by sending out its Missionaries to itinerate in the wilderness; preaching the glad tidings of salvation to many or to few, wherever they could be assembled to hear. The condition of the settlements at that time scarcely admitted of any other course; and though the utility of prosecuting it has been questioned, the Trustees have not felt that they should be justified in abandoning it. It is the only way of introducing the ordinances of the Gospel to the settlements in that early and feeble state of their existence, when their moral habits are usually determined; of preserving in the minds of the serious a sense of the value of those christian privileges, from which they have removed themselves; of forming the pious into churches and erecting a standard around which, the converted and the enquiring may be gathered; and generally of preparing the growing population for the ultimate enjoyment of the stated ministrations and attendant blessings of the Gospel.

The influence of the Society in these circumstances is indeed of a retired character, and cannot be displayed in an imposing form before the public eye; but the result is apparent to every observer of the districts where it has been extensively employed, in comparison with those which have been neglected. Still your Trustees have not been insensible of the importance of providing stated ministers for the churches which have thus been formed; and with this object in view, have expressly authorized the missionaries under their direction to "preach in any place so long as the people of that place shall employ them at their own expense." In consequence of this regulation 16 churches in New Connecticut, and a few, in other districts are now enjoying the stated labors of pastors for a portion of the year; while the numerous churches, and growing population of the surrounding country, are occasionally furnished by these pastors, acting as missionaries, with religious instruction and divine ordinances. These occasional labours, the Trustees believe, are pro-

secuted with the happiest effect. They are performed by men who are accustomed to missionary life; who know by personal observation, the particular character and state of the people of their circuits; who can combine and systematize their labours; who are in a situation to gather in the fruits of their labours, and maintain a general superintendency of their several districts; while at the same time, all their preparatory studies are done at home, and their whole time while they are in the service of the Society, is employed in active labours. By these means, it has been, that New Connecticut presents so fair an aspect in a moral view, compared with the other new settlements of our country.

The Trustees cannot forbear to repeat the expression of their regret, that the work committed to them is so slowly advanced for want of more ample resources. They have been deeply affected to attend the numerous and pressing entreaties for missionary labours, which have been made to them from the destitute, and to the almost equally numerous applications of young men of the first promise, to be employed as missionaries, without the power of adding a single one to the number engaged. In these circumstances, at their meeting in August last, they resolved to authorize their Committee to give commissions to a few young men suitably recommended, with an outfit of 50 or 100 dollars, according to the distance of the place destined for them, and without a pledge of further aid from our funds. Four have received commissions in this manner.

By the statement herewith transmitted it appears that the receipts of the Treasurer from all sources, for the year past, have been \$5615 89; that the disbursements have been \$7696 90; making a difference of more than \$2000; and that in consequence of this, the permanent fund is now reduced to \$27,123 20. It ought here to be observed that such were the conditions imposed by the contributors of the permanent fund, that only a small part of the remainder can be expended. It should also be remembered that while the average amount of the contributions, authorized by the General Assembly, for 21 years is \$2908, the amount for the last year was only \$1934 25; that from more than one third of the congregations in our connexion, including several of the largest and most wealthy, nothing was received; that the average amount of them all is less than NINE DOLLARS for each; and that the collections of the present year, so far as received, are generally even less than they were from the same congregations the last year.

These considerations induced the Trustees to hope that the Society, and through their agency, the ministers and people of this State will be incited to new measures, and increased exertions to augment its funds. This is the more necessary, since by a late act of the Legislature, repealing the act respecting Briefs, a further application for contributions by the authority of the State is not to be expected. The Board are aware that other important objects claim the contributions of a liberal and benevolent public; but they consider the object of this Society inferior in importance to none. Besides its interesting bearing upon the welfare of our country, the eternal salvation of our brethren, who solicit the Gospel at our hands, and the establishments of its ordinances in regions des-

tioned soon to become the residence of many millions, its relation to the divine enterprise of evangelizing the world, is neither doubtful nor remote.

Fathers and Brethren! you will not suffer this Society, having entered upon its glorious career at the very era of those holy enterprises which distinguish the age, and having furnished, with every year of its history, new evidence of its importance, and new claims on all who regard the best interests of our country, and of the world, to languish in its operations. Whatever object besides may be reckoned of subordinate importance, you will feel, and endeavour to make others around you feel, that THIS must not be neglected—for THIS, effectual and continually increasing support must be provided.

May divine wisdom guide your deliberations, and the divine blessing crown your labours, for the Redeemer's sake.

In the name of the Trustees,

SAMUEL WHITTELEY, SEC'RY.

Hartford, June 13, 1825.

UNITED FOREIGN MISSIONARY SOCIETY.

Extract from a speech of the Rev. Mr. Ellis before the United Foreign Missionary Society.

In the distant islands of the sea, where I have been privileged to labor, God has, by missionary efforts, produced a mighty change among the people. Once they were ignorant, vicious, and wretched: now, they are enlightened, Christian, and happy, civilized and industrious. Their language has been reduced to system, and the natives have been taught to read and write. Some have also made considerable advancement in arithmetic. The advantages of writing, especially, and the power of communicating thoughts by marks on paper, strike their minds with all the power of enchantment. In the Sandwich Islands, I recollect being present when Kuakini, the governor of Hawaii received a letter from a chief residing at a distance. He read the letter, and then looking at it with delight, he exclaimed, "*He mea maitai ka palapala nei.*" (This writing is a good thing.) "Formerly," continued he, "when my sister wanted to tell me any thing, she sent a man; well he forget half what she say. What he not forget he tell somebody else, and every body know. Now, my sister make what she want to say to me fast on the paper, then she make the paper fast, and so it comes to me. I open it and look—it's all there—nothing forgotten—nobody else know. It's just as if my sister sat beside me, and whispered in my ear."

Children in those happy islands are not, as formerly murdered by their parents, but are spared, and nursed with all the tenderness and affection which the fondest parents feel towards their offspring. Schools are established, where they are early taught to read the Holy Scriptures, which are able to make them wise unto salvation. Once a year, a public examination of those schools takes place, and there I have often seen a little boy, 7 or 8 years of age, clothed with a mat, fringed at the edges, made of the bark of a tree, wound round his loins, and a shawl of painted native tapa loosely thrown over his shoulders, stand upon a seat,

and, before twelve or thirteen hundred people, repeat aloud chapters from the testament, and other exercises, in a manner highly creditable to his industry and intellect. And while the child has thus excelled, I have seen his mother looking on with ecstasy, unable to restrain her joyful feelings. On one of these occasions, a woman was seen weeping, and on being asked the reason of her sorrow, said,—“Had you come here sooner, or had God delivered us earlier from the reign of terror, (as they call idolatry,) my dear boy might have been among that sprightly throng; but he was destroyed.”

Not only has the Gospel conferred on them the blessings of civilization and the dawning light of science, it has also changed the hearts of many. Numbers have left the world triumphing in the love of Christ, giving in their dying moments, as they had done through previous years, the most satisfactory evidence that they had tasted that the Lord is gracious, and had been made meet for an inheritance among the saints in light.

Expecting such results as these, what encouragement have you to “go forward.” Let every mother in this assembly, when she clasps her lovely infant to her bosom—dances her endearing babe upon her knee—or beholds her sprightly group of children sporting playfully before her, estimate, if possible, her bliss. And while her soul is filled with that exulting pleasure, which a parent only knows, let her direct her view to some dark portion of the pagan world, and fancy that she hears the cries, the thrilling, stifled shrieks of some sweet babe, that had just opened its eyes upon our world, and is consigned by monsters, perhaps by a mother's hands to an untimely grave. Let her then ask, what has produced the difference between her state and theirs? The answer is, Sir, the labors of missionaries. Or, let our worshipping assemblies, when met within the Christian sanctuary to adore the *living God*, and listen to the messages of mercy through his Son, direct their thoughts to the dark heathen temple, standing amidst the dismal shade of overhanging trees. Let them imagine they view the hideous idol, the rude altar, and on that altar the expiring victim, beside which stands the priest whose hands are stained perhaps with human blood: and then let them ask to what they owe their superior blessings—their Christian privileges. And I answer, Sir, to missionary labors.

Should not success attend your labors so early as your sanguine wishes may desire, be not discouraged. The missionaries in the Society Islands labored patiently and diligently for sixteen years without any apparent success. And should you finish your labors on earth before all your expectations are realized, look for your complete reward at the last great day, when you shall see your Brainerds and your Elliots with their Indians, a Vanderkemp with his Africans, a Swartz with his Asiatics, and an innumerable number of other laborers, who, with those converted by their instrumentality from every nation, kindred, tongue, and people under heaven, shall join the grand assembly at the right-hand of Jesus, and throughout eternal ages ascribe blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, unto our God, and to the Lamb, for ever and ever.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 30, 1825.

HEAT OF THE WEATHER.

From the tenth to the twenty-fourth of the present month, the heat of the weather has probably been greater than it has been for the same length of time for more than half a century. In this city, the range of the thermometer, in the shade, was, in general, from 87° to 94° above 0. One instance at least of sudden death by drinking a large quantity of cold water when very much heated; and the health of several others has been seriously, and, it is feared, permanently injured by the same cause. In some of our large cities, the heat has been still greater, and its effects still more disastrous. In Boston, from twenty to thirty are said to have died by drinking cold water, during the warm days. In that city and in Hartford, the labours of some of the mechanics were obliged to be suspended, during the hottest hours of the day. In New York, the deaths by drinking cold water amounted in one week to thirty-three, and the whole number of deaths from every cause, to *one hundred and ninety seven*. But a slight shower, in the beginning of the present week, has left behind it a most agreeable coolness, which has restored to both man and beast their wonted energies.

GREECE.

The intelligence which has lately been received from Greece represents that brave people as still successful. The powerful armaments which, at the beginning of the present campaign, were directed against them by the Grand Seignior, have all been defeated, and probably dispersed or captured. It is not our province to record the triumphs of war; but if ever we can rejoice in any of the events of it, it is when they are the means of restoring liberty and happiness to an oppressed people. The Sultan against whom they are contending is the same who has attempted, by his decrees to stop the circulation of the Bible in his dominions.

WAR IN BURMAH.

For some time past, a war has been carried on between British India and the Burman empire. With the cause or the origin of this war we are unacquainted. But however it may have arisen, it is well understood, that it is carried on with the most ferocious cruelty. The principles and rules of warfare which are universally acknowledged by Christian nations, have no place in the cold superstition which reigns in that country. Human life is held exceedingly cheap, and human misery appears to be a sport to both government and people. An instance of this may have been already seen in the treatment of the missionaries and other Europeans at Rangoon, when that place was attacked by the British. With barbarous nations, indeed, war is very nearly a business of extermination. The known character and practices of the Burmans have excited strong apprehensions for the missionaries at Ava, who being completely in the power of the despotic rulers of that country, cannot hope for deliverance by an enemy of their own nation and language. Those apprehensions are not relieved; no intelligence has been received from Messrs. Judson and Price. Letters received in England, however, from individuals attached to the invading army, announce that a speedy peace may be expected; the superiority of the British having become so manifest, as to enable them to dictate

the terms of it. We hope and believe, that the influence which the English will have acquired by the present contest, will have the effect of restraining the ferocity of the Burmans; and of rendering the labours of the missionary and the philanthropist, hereafter more safe and efficient.

FROM THE NEW-YORK OBSERVER.

TOM PAINE AND HIS CHRISTIAN ADVOCATES.

Messrs. EDITORS,—I cannot repress the mingled emotions of sorrow, and shame, and pity, which I have felt, in observing from the pen of a writer professing to be an advocate for "pure Christianity," and to "hold fast that which is good," a most ungenerous attack on the pious emotions expressed by the lamented SUMMERFIELD, in his last public Address, at the Anniversary of the American Tract Society, accompanied by a desperate effort to defend the lost reputation of one of the most shameless of infidels.

In dwelling on the growing prosperity of the cause of his Divine Master, the Rev. Mr. SUMMERFIELD assumed a tone of exultation that well became a herald of the Cross, then "putting off the armour" which he had so faithfully wielded in so good a cause. His ear seemed already to have caught the strains of the church triumphant, of which he was soon to be a member. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever." Enraptured with the prospects of our Zion, he seized the impressive mode of presenting them to his delighted auditors, by referring to the empty boastings, Goliath-like, of some of the proudest champions of infidelity. "Hume," said he, "predicted the downfall of Christianity in the nineteenth century! He wished Hume were then present, to witness the smiles of Divine Providence on the united efforts of the followers of Jesus, and that he could now see the progress which in almost every part of the world the religion of Christ is making. Voltaire boasted that although it took twelve men to plant this religion, his single arm should root it out! Tom Paine, (I thank God that his bones have been rooted up, and no longer pollute the soil of our country,) Tom Paine boasted that he had cut down every tree in Paradise! "But," he added, "there is one tree he did not cut down, and that is the *tree of life*—would that he had reached forth his hand and taken of its fruit."

Now I ask what kind of a follower of the Lord Jesus Christ—what kind of a guide of wandering perishing sinners to heaven—is that man who, after characterizing the above reference to Paine as "unchristian, unfeeling, and inhuman," can say with truth and sincerity, "When we came to this sentence in Mr. Summerfield's Address, a cold chill ran over us!—we made a pause!—we read the sentence again!—something extremely forbidding fastened itself upon us!—we have no recollection of reading anything in the writings of Voltaire, Hume, Gibbon, or Paine, that produced a more chilling sensation than this expression of Rev. Mr. Summerfield!!!"

Yet this is the man who is carefully purifying the church from its errors—marking every defect in her ministry—guarding immortal beings from imposition—and who expects soon, together with

all he shall bring with him to another world, to unite with SUMMERFIELD in the majestic song of Moses and THE LAMB. May God forgive the man, whoever and wherever he may be, that, professing friendship to the religion of Jesus Christ, and appearing as the advocate of its precious truths, hates in all its forms, and finds his feelings and attachments so allied to the veriest enemies and slanderers of the Cross, that he thinks an obligation rests on him to maintain their cause. Infidelity assumes a thousand varying forms, but none which more easily eludes the notice of the unhappy man in whose heart it rests, and none which is more inglorious or more injurious, than that which is concealed under the sacred profession of love of the Gospel.

This treachery in the cause of God and of immortal men, cannot, however, be laid to the charge of PAINE or of SUMMERFIELD. The former vented the malice of his heart against the truth, reckless of the reproaches of the good, and of the retributions of that eternity which the Bible reveals. —SUMMERFIELD received the truth into a heart which had been sanctified by the Holy Spirit. He felt his obligations for redeeming love. He became a herald of the cross. Nor did he, as I believe, shun to declare "the whole counsel of God." He preferred the "reproach of Christ," to all the honors this world can bestow—and he is gone to that other world, where he "rests from his labours, and his works do follow him." It was not the business of his life to *complain* of the errors and indiscretion of Christians—to doubt, and linger, and speculate, and waver—but he looked "right on;" he determined to work while the day should last, he seemed to hear the words perpetually ringing in his ears, "Wo is unto me, if I preach not the Gospel."—he endured like a good soldier to the end; equally unmoved by the reproaches of the enemy, whether he was called to encounter them amid his indefatigable labors, or at the moment when the angels were inviting him to leave the anguish of a dying bed, and come to his long and blessed repose in the bosom of his Saviour.

Spread it, then, as far as the name of SUMMERFIELD is known that he not only preached the Gospel of Jesus Christ "in season and out of season while he lived and was in health, but that when struggling with the disease which ended his labors on earth, the last public address he ever pronounced was one of exultation and triumph at the growing prosperity of his Redeemer's kingdom, and its ascendancy over the sinking cause of infidelity and error, and the adversary." And tell it too, that he died with strong faith in the fulfilment of the promises; and joyful anticipations of the day as near at hand, when the reign of Christ shall extend "from sea to sea,"—"all enemies" be "put under his feet"—and the whole earth be full of his glory."

SUMMERFIELD and PAINE have now both gone (where all who write and all who read must soon go,) to receive their reward, "according to that they have done, whether it be good or bad." The stupendous truths which one of them promulgated with unparalleled success, and the other ridiculed and profaned, are now seen by each in all their overwhelming import. That Saviour whom men more innocent than Paine, pierced and crucified, is seen by both in all the majesty of his glory and the benignity of his love.

CHRISTIAN BENEVOLENCE.

Charles Howard was sometime since employed with his dray on one of the wharves in Baltimore, when a little boy, standing on the pier-beam, slipped and fell backwards into the water, and was borne down by the rapidity of the tide. While the fellow-labourers of Charles were gazing in stupid astonishment at the incident, he plunged into the water, swam after the boy and brought him safe and triumphantly to land, notwithstanding he had sunken twice in the watery element.—Having delivered his helpless charge into the hands of one who knew the boy, and who promised to see him safe in the care of his parents, Charles resumed his labours at the dray, as if this was nothing but a matter of every day occurrence. On his return to his own house, his humid appearance excited surprise, and an abundance of questions were asked by the family what accident had occurred, to which he gave vague and unsatisfactory answers, and passed it off as a subject beneath their inquiry. Finding that such interrogatories were not answered, they ceased from further questions. About a fortnight after this the drayman on his return home was astonished to find three persons awaiting his arrival, all of whom were strangers to him—consisting of a man his wife and a little boy. 'That is the man—father, that is the man,' exclaimed the boy. The father sprung from his seat, and with his arms extended around the neck of Charles, poured his benedictions into his bosom. 'Come, sir, come and visit a family which you have saved from destruction—take the blessings of a father and a mother, who but for your intervention would have been overwhelmed in sorrow—whose only son you have rescued from the watery element.' This was the first knowledge that the wife and family of Charles had of this incident. When the conversation turned on the impenetrable silence that Charles had preserved on this subject, and an explanation was required, he made no other reply than to read the first four verses of the sixth chapter of Matthew—'Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father who is in Heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogue and in the streets that they may have glory of men, verily I say unto you they have their reward. But when thou doest thine alms—let not thy left hand [here Charles cast a glance round upon his family] know what thy right hand doeth, that thine alms may be in secret, and thy Father who seeth in secret shall reward thee openly.'—*Sat. Herald.*

STATE OF RELIGION IN CONNECTICUT.

From the Report of the Committee appointed by the General Association of Connecticut on the state of religion during the past year, it appears:

That notwithstanding God's gracious visitation in years that are past, and the blessed effects of which still continue to gladden our Zion, an affecting indifference to the things of our peace very generally prevails. Professors of religion to a great extent, we fear, restrain special prayer for divine influence and are amalgamating to an alac-

ming degree with the views and spirit of the world.

Sinners, too, instead of anxiously enquiring the way to Zion, are advancing with heedless and hasty steps in the way to perdition.

God, in his righteous displeasure for our sins, is laying a heavy hand upon the Ministry of reconciliation. No less than eleven* of our Fathers and Brethren in the ministry have, within the year past, and several in the midst of their usefulness, been called away by death.

But while we bewail these evils, we would rejoice in the numerous indications that God has not entirely forsaken our beloved Zion. Though apathy, and error, and vice have such a paralyzing influence upon the progress of the Gospel among us, yet an attendance upon the public worship of the sanctuary is, scarcely, if at all, diminished. To some extent, prejudices against the doctrines of our holy religion and the order of our churches seem to be giving away.

The Concert of Prayer, Sabbath Schools, Bible Classes, and Missionary efforts, are continued with undiminished if not increasing interest.— Their fertilizing course and cheering influence are marked with manifest tokens of Divine approbation.

In the Ministry, there continues unusual harmony of sentiment, union of effort, and fidelity of labour. And though some have not been permitted to continue, by reason of death, and a few have been dismissed from their charges, yet others have been raised up, and numbers of our vacant churches have been supplied, we trust, with faithful pastors. And perhaps no period has recently existed when our churches have been more universally supplied than at the present time. A few new churches and societies have been formed, and several broken parishes obtained the regular dispensation of the word of life.

The Missionary Society of Connecticut, venerable for its years and extensive usefulness, is still continuing its operations, though with restricted means. And while we cherish with grateful recollections her past and present successful labours, we would present it to the prayers and contributions of our churches as second in importance to no other charitable institution.

The Domestic Missionary Society continues to receive the singular smiles of heaven. Through its aid, churches have been revived, pastors given to those who otherwise must have long been desolate, and the spirit of life imparted to many dead in trespasses and sins. May her heavenly career continue with increasing lustre. May her calls receive the attention, the prayers, and the charities of the Christian community.

The Foreign Mission School at Cornwall, though called to pass through trials, is on the whole continuing prosperous under able and faithful instruction. It has thirty-five students, most of whom are hopefully pious, and they are from ten or twelve different heathen nations. The streams issuing from this fountain, are already causing the wilderness to blossom, and the islands to rejoice.

Yale College continues to enjoy not only the

smiles of Divine providence, but the renewing grace of God. Notwithstanding its pecuniary embarrassments, the skill and fidelity of its officers are gaining for it a continually increasing share of the public patronage. And we would believe that its hold on the affections of a christian community is becoming closer and stronger. From thirty to forty of the students there, are beneficiaries of the Connecticut Education Society:—an institution which deserves more attention than it has received both from ministers and people.

The blessing of God most signally rests upon the American Bible Society, with its numerous auxiliaries; and it is diffusing with increasing ardor the word of life not only throughout our land, but even to distant heathen nations.

Amid our declensions and the appalling apathy that extensively prevails, God has been pleased to visit several of our churches with the refreshing influence of his grace. The revival that existed in Harwinton, at our last session, has since resulted in the addition of one hundred and fifty to the church. The influences of the Holy Spirit have been granted in greater or less measures to the churches in Darien, Norfield, Danbury, Brookfield, New Milford, Bethlehem, Washington, New Preston, Watertown, Litchfield, New-Haven, Meriden, Ashford, Eastford, Westford, Brooklyn, Gilead, Hebron, Tolland and Willington.

In most of these places a considerable number have been added to the churches, while many others are rejoicing in hope. In some of these places the work has recently commenced, and we cannot but indulge the hope, that God is about to pour his blessings upon us, as in days that are past. Additions, though small, have to some amount been made to several of the other churches. May this blessed work of renewing grace continue and increase, till all our churches shall feel its cheering influence, and many sinners redeemed from eternal death, unite in praise to God and the Lamb.— For this let ministers and churches stretch forth their imploring hands to that God, who heareth the ravens when they cry; and has never said to the seed of Jacob, Seek ye my face in vain; and unitedly in every well directed effort, come up to the help of the Lord.

PRESIDENT DWIGHT.

The Christian Observer for May contains a Review of Dr. Dwight's Theology, in the course of which the writer introduces the following Eulogy of that illustrious man.

"If the above statement disclose a highly honourable proof of the value attached by transatlantic Christians to the productions of their fatherland, we may advert in the next place, to the beauty and richness of various specimens of their own indigenous produce; one of which stands at the head of this article, in the 'Theology' of a writer deserving a very exalted station among the moral and religious benefactors of his country and of mankind. This munificent contribution to the literature of the Christian church is presented to us by a genuine native of America. He died so lately as the year 1817; yet his efforts in the cause of Christianity seem already to have secured for this his great work a place among the established classics of our divinity libraries; and it will certainly descend to posterity as a monument of its

*Josiah Whitney, D. D. Moses C. Welch, D. D. Medad Rogers, Zebulon Ely, John Elliot, D. D. Abel Flint, D. D. David Selden, Newton Skinner, Charles Atwater, William Storrs, Erastus Learned.

author's genius, of the philosophical precision and comprehensiveness of his mind, and of his devotion to the purest principles of the Gospel of his God and Saviour. The volumes immediately under consideration are, to the doctrinal and ethical portion of Scripture, in some respects, what Mr. Hartwell Horne's 'Introduction' is to the illustration of the sacred volume by criticism and Biblical erudition. Both authors collect, digest, and arrange the widely diffused labours of preceding writers, and communicate to the result an air of reviving freshness and novelty. From the nature, however, of the two works, President Dwight has, of course, far higher claims to the celebrity of an original thinker. Never did a theologian measure the length and breadth of the expanded regions of revelation with less need of dependence upon the achievements of his predecessors in the same department of spiritual science. If there have been, like Pascal, mathematicians by intuition, there was also in the author before us, a certain ability, not indeed to make any discoveries in religion by the force of his own genius, but a power of mind capable of proving, illustrating, applying, and decorating all that he himself and others long before him had found in the Scriptures, and in the argumentation and eloquence of such as loved the Scriptures, with an energy and beauty which would seem to be almost exclusively his own."

"Whatever truth there may be in the remark, that authors and their books are two things, the observation is completely neutralized in the present instance. The character and life of President Dwight were a transcript of his writings. He was the evidence, and the brilliant illustration of his own system. He was one of those extraordinary men who combine in the same person, eminent powers of mind, with an expansive persevering activity in doing good. He was a philosopher in his habits of intellect, and a Christian philanthropist in the daily routine of benevolence. He could demonstrate with the mathematician, refine and subtilize with the metaphysician, and in the same hour, assist at the committee of a missionary society, or with all simplicity, preach the Gospel to the poor in their cottages, and attend at the bedsides of the sick and dying. We state the diversified excellencies of this great man's character by way of preliminary to such extracts from his publication and his life as the limits of this article permit. A student of these volumes might, it is true, be forgiven, if he judged, from the extent and elaboration of their contents, that their author was a divine, absorbed in books; a stranger to every apartment but his library; and with a pen perpetually under the pressure of his fingers. He would yet at the same time, feel his suspicions awakened, by the internal evidence of the work itself, that its writer was quite as familiar with the living world out of doors as with the silent and meditative employments of learned and devotional solitude. The suspicion is far more just than any reader would at first calculate. The writings of the President, when compared with a life almost entirely spent in active duty, are only an offset, not the parent stem of his renown."

FROM THE MARINERS' MAGAZINE.

CAUSE OF SEAMEN.

Contrast.—Some time ago seven sailors belong-

ing to the ship Amazon were arraigned by their captain before the police of Falmouth (Jamaica) for refusing to stow sugar on SUNDAY! The men in their defence, stated that during six days in the week they worked 15 hours a day, and thought they should be allowed one day's rest, even if no regard should be paid to God's law. The magistrates, however, thought differently, and sentenced them to 30 days' confinement in the work-house! In that, as in many other sea-ports, and, indeed, until very recently, as in all other places, sailors have been treated as a class of beings without souls; an attempt to give them religious instruction would be laughed at, as it was once here. But now, mark the contrast: here, where they are, in some measure, regarded as immortal creatures, a master of a vessel would be punished himself for attempting to compel his men to load a vessel on the Sabbath. And many masters, instead of trampling on God's holy day, and causing others to do so, are seen at the Mariners' Church, singing the praises of redeeming love. Such have been the glorious results of the little effort that has been made to evangelize seamen! And if so great consequences have flowed from so feeble labours, if the inveteracy of a sailor's habits have so often been conquered, what encouragement have we to persevering and redoubled exertions? Go forward, then, Christian friends—the ground is already broken up; let the husbandman enter with his seed, and till it.

To attempt an argument to show the utility and expediency of using means to evangelize seamen at this time of day, were to spend labour in proving that the presence of the sun is salutary in the expulsion of darkness, when we have but to open our eyes to enjoy its light and see its effects. The question is placed beyond a cavil or a doubt; experience has imperatively settled it forever, and it is no longer an unsolved problem, or an untried experiment. We have already seen the drunkard reclaimed; the profane swearer humbled and penitent; the prodigal returned to the bosom of his parents; and the wayward husband to the embraces of a weeping and suffering family. We have heard, while our hearts have thrilled with joy, songs of praise and thanksgiving bursting from lips practised only in oaths and blasphemies; we have mingled our tears and our thanks with aged and afflicted mothers on receiving to their arms the penitent prodigal, and our hearts have leaped with joy at the affecting and grateful expressions of many a poor and poverty-stricken wife on being restored to the kind and protecting care of a reformed and affectionate husband. These are some of the blessed fruits of the benevolent attempts to meliorate the condition of seamen.—Where is the heart that does not yield its homage to a cause like this? We deal not in fiction, but speak of sober realities; realities that have lighted up the chambers of gloom, despondency, and woe, and made "the widow's heart leap for joy." Exertion in this cause has every where been followed by the desired effects; a cause not so much distinguished for the efforts that have been made, as for the success with which they are crowned.—Let us take courage, then, Christian friends, and go forward; let us give the cause, so signally blessed, our aid and our prayers, trusting in God for his blessing.

A true picture—Contrast—Pitcairn's Island, it is well known, was originally settled about 30 years ago by the mutineers of an English ship, with a number of Otaheitan women. The colony, thus formed, has since become distinguished for the excellence of its government and the purity of its piety. A Nantucket whaleship, merely touching there, was immediately boarded by the natives, who began, without ceremony, to examine the sailors about their religious experience! One of them was seized with remorse to think that he had lived so long in a Christian land, and was unable to answer a single question of these supposed heathen, and has since become hopefully pious. How high and exalted do these obscure and comparatively destitute natives of a far distant island appear beside Christians living in this land of light and privilege! This whale-ship, though sailing for years out of a Christian port, was probably never visited before with a message of piety, or furnished with a Bible. Now, contrast the conduct of the pious natives of Pitcairn's island with that of the enlightened and *pious* inhabitants of one in our own neighbourhood. It was not long since calculated that out of the 80 whale-ships (containing 2,000 men) belonging to the island of Nantucket, not more than one out of ten has a Bible.—Ships carrying more than 20 men, are known to have been these three years at sea without a Bible on board! Pray, in what country do we live?

Admirable reproof.—A certain sea captain, who was, at times, awfully profane, came on deck one day at sea, and in giving his orders, several times took the name of God in vain: a pious sailor standing by, was observed every time to make a low and solemn bow. On being petulantly asked why he did so, he replied that he never heard that great name mentioned but it filled his whole soul with reverence and awe. The captain, deeply sensible of the reproof, immediately reformed, and has since become hopefully pious!

FROM THE MARINERS' MAGAZINE.

COMMUNION OF SEAMEN.

In our last we took a view of the difficulties to be overcome in the formation of a Church of Seamen. The main difficulty which we found was in the catholic nature of the Bethel Institutions. Now if this difficulty could be removed, it is believed there would remain no obstacle in the way of the church proposed: But before we attempt a removal of it, it will be proper that we look a little at the *advantages* of such a Church, in order to see whether they present a motive of sufficient moment to warrant the attempt.

One advantage of the Church proposed would be, that it would have a very powerful tendency to bind all pious Seamen together in the strongest bonds of brotherly love. It is apprehended that there are few churches in our world where this most excellent Christian grace would more conspicuously shine, than in a Church of pious Seamen. They would, mostly, be men of the same general habits and modes of thinking. They would be all of the same occupation, without rivalry, and without a separate interest to subserve. This is a most striking fact with them, even now, when they belong to different communions, (with but very few exceptions,) and there can be no

doubt that it would be more abundantly so had they a communion of their own, where sectarian bigotry should have no place, and where the mind would run over the same dangers escaped, and mercies bestowed on the same class of rebels, and in mingled emotions of thanksgiving, love, and praise, each heart would rise to the Lord who died to save them from death and hell. This would indeed be sweet communion of kindred souls.

Another advantage of the Church would be, that it would greatly serve to unite their efforts in doing good. They would make no effort to inculcate sectarian views among their shipmates; but their whole soul, and feeling, and effort, would rather be directed to bring their unconverted fellows to the salvation of Jesus Christ. They would not forsake the minister, and other friends who labour for their salvation, at the very time when their co-operation is most wanted by them. When on shore they would abide by the stuff, and labour with all their pious sea-brethren for the salvation of others, without a divided heart. The more they should thus labour in union, the more would their hearts be enlarged and emboldened in the work of the Lord; and thus they would greatly assist and strengthen the hands of those who were labouring among them; and the work, which, while it is done so single-handed, seems hard, and which progresses so slowly, would shortly become, under this united effort, comparatively easy, and, through the blessing of God would approximate to perfection with much greater rapidity.

The general feelings and wishes of converted seamen form no inconsiderable argument in favour of the proposed Church. Those, particularly, who have been hopefully converted in meetings holden on purpose for seamen, feel most strongly on this subject. They wish to enjoy the ordinances where they have received the grace of the Lord Jesus Christ: nor will any one, who is acquainted with the feelings of young converts, wonder at this, for it is not a feeling peculiar to seamen. It is extremely natural for a Christian to wish the place of his spiritual birth to be the place of his home upon earth. The pious seamen have often asked, with feelings of apparent solicitude, whether there was not going to be a church formed soon in the Mariner's meeting in New-York, as they wished to join it; adding, at the same time, that they did not feel at home in the Churches where they had united. A number of pious seamen, as we have been told, have waited weeks, and even months, after they have felt it their duty to unite with some Church, in hopes that the door would soon be opened for the formation of one in the Mariner's Church. And it is believed that there is scarcely an individual, even now among those who have been made the hopeful subjects of grace in the Mariner's Church, or in the Bethel meetings, who would not at once unite with such a Church, should it be formed. Let sailors have their own Church, where they can commune with sailors, and we should give them the thing their hearts most desire, and put the power into their hands to do more good than by almost any other step which could be taken. **ANTI-SECTARIAN.**

SEED MAY SPRING UP, THOUGH LONG BURIED.

We must not too readily conclude, that our labours in Sabbath schools are in vain in the

Lord. Seed may be buried very long, and yet afterwards spring up to God's glory. A pleasing circumstance of this kind occurred in the congregation of the Rev. Mr. Bruce of Newport, in the Isle of Wight. A young man who had formerly received religious instruction on the Sabbath-day, was induced by his companions to go into the fields, and in other ways profane the sacred time. In this manner some years of his life were passed. At length he was arrested by disease, and confined to a sick chamber. He now had leisure to think on the past, and the season was not unimproved. His conscience was awakened, and he wished to see a minister of the Gospel.

From this period to his death, Mr. Bruce paid him several visits, and always found him increasingly penitent and humble. On one of these occasions some texts of Scripture being mentioned, he went on, and finished the verses himself. This exciting surprise, he was asked, where he had acquired such a knowledge of the Bible; when he replied, 'At your Sunday school, sir; and happy would it have been for me, if I had continued attending at the chapel, after I had left the school.' Conscious that he had only a few days to live, he wished to see none but such as would converse with him on the concerns of his soul; and to the last, he expressed great anxiety for the eternal happiness of his relatives and friends.

ON THE GOVERNMENT OF CHILDREN.

Friendly Advice to parents on the Management and Education of Children.

If parents would gain the respect of their families, they must respect each other, and respect themselves; cautiously avoiding whatever may lessen the weight of their authority. But we have heard a mother in the presence of her son make use of expressions of this sort, 'O Ma'am! that boy 'll mind me no more than a post.' Now if a mother will speak thus slightly of herself, the boy will not fail to make good her words; he will soon use saucy language, and remember—saucy language is sure to lead on to unruly conduct.

You can scarcely begin too early the great work of subduing the will and temper of your children; for if you once allow them to get the mastery over you, it will be very difficult to recover your authority, and to convince them that it is *their place* to submit and *yours* to rule. The more a child is humoured when young, the more trouble he will give as he advances in age; and this will account for those parents that are over-indulgent to their children when little, being often the most severe to them as they grow older: the mother who gives the little one every thing he cries for, will by and by have to strike him to keep his hands from mischief, and make the house quiet.

In the first place, then, do not be always correcting your children, but keep your punishments for important offences, as lying, swearing, dishonesty, indecency, and obstinate disobedience. 'The good parent passeth by those lesser defects which

arise from the thoughtlessness of childhood, and not from ill-intention; but in matters of moment none are more zealous.

2. Do not punish your children according to the vexation you feel yourself, but according to their real faultiness. To have a frock rent, or a pitcher broken, for example, may be a great inconvenience to yourself; but if you punish a child for such accidents as severely as you would for a lie, he will soon dread your displeasure more than the lie which may screen him from it.

3. Never punish a child from anger. When you do this, you are most probably guilty of a greater fault than that you would correct in your child. 'Stripes unjustly given, more hurt the father than the son; the smart most lights on the striker.' Passionate correction may lead a child to fear his parents, and outwardly to obey them; but it will leave in his heart a sourness and desire of revenge towards those whom he is most bound to love and honour. But it is sometimes said, 'I could not have the heart to punish in cold blood.' Now, what would be thought of a surgeon, who said he could not perform an operation unless he were intoxicated? It would be thought he had more feeling for himself than for his patient; and so it is with the parents, who, to spare themselves, would punish in anger.

Preserve a *marked difference* between the sabbath and the rest of the week: let your children be taught that buying and selling, sports and games, reading books of mere amusement, and newspapers, where they are thrown in their way, are employments inconsistent with this holy day. It is grievous to observe how often the benefit of the sabbath is frittered away under first one pretence and then another. In the beginning, perhaps, a parent will consent just to step to the butcher's or baker's on Sunday morning*, because it suits him better than providing for his family on the Saturday night;—then a child may chance to please him, and deserves just a half penny that he may get an apple from the stall as he comes from church, and at last the poor boy must have leave to run in the streets, to make one at a game of marbles, or to join his companions at cricket and foot ball. Thus, by little and little, the world is too apt to creep upon us till it 'join Sunday to the week,' and make the first day as much a time of business and pleasure as the remaining six.

* It is much to be desired that all masters employing workmen by the week should pay them their wages on the *Friday* instead of the *Saturday* evening. This plan has been adopted with good effect in many parts of England, and enables the parent to provide comfortably for his family on Saturday, without breaking in upon the Sunday morning.

FEMALE EDUCATION SOCIETY.

To the Female Education Society of New-Haven, their Committee present the following Report:—

The number of Students assisted by the Society since the last annual meeting is 33. They have been furnished with bedding, clothing, &c. so far as the limited means of the Committee would allow.

Since the formation of the Society in 1815, the calls upon its charity have been continually increasing, and for the first seven years there was a

regular and encouraging increase in its resources. In the year 1822, the receipts in money and clothing amounted to 1737 dollars. But when we look at the amount of donations from July 1822 to the present time, we perceive, that though the number of beneficiaries has been increasing, the contributions of our friends have been gradually diminishing, and that the receipts of the past year have amounted to little more than half the receipts of 1822.

The reasons of this deficiency we are at a loss to assign. Is it that the cause has lost any of its importance? Or is it that the hearts of the christian public are becoming insensible to the claims of the destitute? To our churches the destitute parts of our land are looking for pastors "to break unto them the bread of life," and the question arises, shall they look in vain? But to send abroad the Heralds of the cross they must be educated at home, and the friends of the church must educate them. And shall the necessary efforts and contributions be withheld because we are weary in well-doing? Do not the friends of this Society feel sufficient interest in its prosperity to make exertions without hesitation? Who would be willing in this stage of its operations to abandon the object? Has it not been seen and felt by the friends of the Society that *annual* patronage and exertion are necessary to continue its operations, and to accomplish its designs? And are there not many who have not yet patronized this Society, who will consider the magnitude of its object, and cheerfully contribute for its support?

If we consider only the good which has resulted from the influence of the Beneficiaries upon the students of our College, it ought to be a sufficient reward for all our exertions. But their influence is not confined within the walls of college. It is diffused through our city, and through the country. And shall this influence cease for the want of a little exertion on the part of the friends of Education Societies—the friends of humanity?

Let the members of this Society feel that the cause in which they are engaged is the cause of God: let them feel their dependence upon him, and prosperity will crown their efforts.

The following is a list of articles received from July 7th, 1824, to July 6th, 1825.

From Litchfield, 3 shirts,	\$4 50
From a lady of Lyme, 1 pr. stockings,	83
From a lady in New-Haven, 1 pr. stockings,	83
From Madam Swift, of Derby, 5 pr. stockings and socks,	3 00
From Miss Abigail Hyde, Hartford, 3 pr. stockings,	1 50
From the Education Society, Middletown—1 pr. sheets, \$3; 1 pr. pillow cases, 45 cts.; 3 shirts, \$5; 9 pr. socks, 1 pr. stockings, \$5; 6 shirt collars, 75 cts.	14 20
From Derby, by Mrs. Hull, 4½ yds. black cloth,	5 54
From Litchfield, 8 shirts,	12 00
From a female friend, Lebanon,	50
From Miss A. Hyde, 2 pr. socks,	83
From Stratford, 5 shirts,	7 50
From Middletown, (Upper Houses) a few articles valued at	1 50
From the young ladies sewing society, Warren, a bundle,	8 00
From the Dorcas Society, Woodbridge—1 comfortable, valued at \$2; 1 vest, \$1; 7 pr. pillow cases, \$2 33; a second hand coat,	5 33
From the ladies benevolent association, Norwalk, 2 bed quilts,	9
From the Lydian society, New-Canaan, 1 bed quilt,	4 50
From a few ladies, New-Canaan, 29½ yds. cloth at 3s. per. yd.	14 75

From the Aux. Ed. Soc. Torrington, 22½ yds. cloth,	30 00
1 pr. blankets valued at	4 00
From a friend, Torrington, 1 comfortable,	2 50
From a lady of Lebanon, 1 pr. yarn socks,	50
From the ladies of South Mansfield—196 skeins silk, 10 sticks twist, 3 pr. ladies socks, cash 40 cts. all valued at	9 00
From a lady of New-Milford, 3 pr. sheets, 1 pr. stockings, 1 pr. socks,	18 66
From Warren, Con. articles amounting to	18 00
From a lady in Middlebury, Con. 3 pr. socks,	1 50
From a society in Guilford, the following articles—1 pr. sheets, \$3; 1 bed, 3 pillows, \$5 50; 2 comfortable, \$6 50; 1 shirt, \$1 75; 1 pr. woollen stockings, 75 cts.; 2 pr. thread do. \$1 25; 60 knots of thread, 2 40,	21 15
From the Litchfield Benevolent Society—3 cotton shirts, \$4 50; 1 shirtee, 44 cts.; 4 pr. stockings and socks, \$2 50,	7 44
From individuals in West-Greenwich, 2 pr. thread stockings,	1 66
From a female friend, New-Haven, 10 yds. cotton cloth for pantaloons, at 2s. per yd.	3 33
From a female friend of N. Haven, bombazett for a coat,	2 50
From a female friend of N. Haven, 32 yds. shirting,	8 19
Donat. in clothing, from a gentleman of S. Carolina,	34 25
From Mrs. Keziah Mead, West-Greenwich, 2 pr. thread stockings,	2 00
July 4—From the Fem. Ed. Soc. of Middletown—20 pr. stockings and socks, \$7 96; 6 pr. Nankeen pantaloons, \$15; 4 pr. striped do. \$10 29; 5 yds. striped cotton for do. \$1 25; 4 cotton shirts, \$7; 1 figured stock and buckle, \$1 75; 1 Flannel blanket, \$2 50; 1 white Marseilles vest, \$1; 1 cravat, 50 cts.; 4 towels, \$1; 1 cotton sheet, \$1; 3 pocket handkerchiefs, 75 cts.	50 00
	\$358 99

The Treasurer of the Female Education Society, of New-Haven, acknowledges the receipt of the following sums, since the last Annual Meeting of the Society, viz:—

From Societies.

From the ladies Soc. of the 2d Soc. of Saybrook,	\$10 00
From the Female Mite Society, New-Milford,	13 00
From little Misses of the S. School Dist. W. Hartford,	4 45
From the Female Auxiliary Ed. Soc. Norwich,	34 00
From the charity ware house of do.	50 00
From the Female Benevolent Soc. Litchfield,	29 00
From the Female Cent Soc. North-Guilford,	9 01
From the Female Beneficent Soc. Stratford,	19 75

From Individuals.

From a friend, by Mrs. Silliman,	3 00
From a Female friend, New-Haven,	5 00
From two Female friends, Allingtown,	2 00
From a Female friend, N. Haven, a New Year's gift,	10 00
From Mrs. Keziah Mead, West-Greenwich,	13 00
From a Female friend, New-Haven,	5 00
From Mrs. Keziah Mead, West-Greenwich,	5 00
From a friend, N. Haven,	10 00
From a Female friend, N. Haven,	50
From a Female friend, do.	5 00
From two distant friends, by Mr. Whiting,	2 20
From a Female friend, N. Haven,	5 00

From individuals in N. Haven to pay for washing.

From Mrs. Clarissa Atwater,	5 00
From Mrs. Pres. Dwight,	5 09
From Mrs. Trumbull,	5 00
From Mrs. Silliman,	5 00
From Mrs. Prof. Goodrich,	10 00
From Mrs. Martha Demson,	5 00
By contribution,	50
Received of money lent,	55 00
Received from chief Manager,	129 82
By Taxes,	53 93
By two dividends from Eagle Bank,	44 58
By a Life Subscription,	10 00
By order from Hull and Townsend,	6 43
By order from William Austin, Junr.	5 09
Remaining in the Treasury, July, 1824,	24 72

Whole amount, \$599 80

Monies Expended.	
For various articles of clothing,	160 74½
For Tayloring,	105 46
For Washing,	74 37
For Shoes,	97 51
For Hats,	18 00
Paid for a share in Eagle Bank,	112 00
By a counterfeit bill,	3 00
Whole amount,	571 08½
Remaining in the treasury of which \$10 belongs to the permanent fund,	28 72
	\$599 80½

ELIZABETH WHITTELSEY, Treasurer.

New-Haven, July 6, 1825.

Obituary.

Obituary notice of the Rev. Epaphras Chapman, missionary to the Osage Indians, extracted from a sermon of the Rev. Mr. Vaill, preached before the mission family at Union, on the first Sabbath after his decease.

The Rev. Epaphras Chapman was born of respectable parents in the town of East Haddam, Conn. He was raised to the honourable calling of a farmer, till his attention was turned to the acquisition of a liberal education. In this he had perhaps no specific object, unless more extended usefulness in the practice of physic, for which he had a natural taste. But God had another use for him. During his collegiate life, he was hopefully called into the kingdom of grace, and admitted to the church. He was graduated in the year 1816. After a season spent in instructing youth, in which duty he was successful, he entered the Theological Seminary at Princeton, with a view for the ministry, as he used to say, *if he should be found fit*. He hardly dared to hope that he should be qualified for the ordinary duties of that office. But God had still more momentous services for him.

He had but partially completed his studies, when, early in the year 1819, his mind was arrested by the inquiry, from the Board of the United Foreign Missionary Society at New-York, Who will go for us, and whom shall we send, to explore the desolate regions far west of the Mississippi, with a view to establish a mission among the Indians? Guided, as we believe, by love to his Master, and a sense of duty, he promptly offered his services. It was a new and an arduous undertaking. Joined by a fellow-student, and a worthy associate, Mr. Job P. Vinal, and having received a license to preach the Gospel, they entered on their tour the May following. They proceeded first to Brainerd, the missionary station among the Cherokees, in Tennessee; then to the Cherokees on the Arkansas, where they held a council, and made arrangements for a mission. Here they were visited by sickness and suffered much. And it was in great weakness of body that they proceeded to Fort Smith, still higher up the Arkansas. At this place, they providentially met the Osage chiefs, and had opportunity to conclude their business with them. Here Mr. Vinal closed his labors, in a land of strangers, yet by them much respected and much lamented, to this day. But Br. Chapman was destined to finish the tour, and conduct *this* mission to *this* spot, the place which he had selected.

In executing his commission, he met the cordial approbation of the Board, and in collecting the missionary family he performed an important service for his master, with remarkable promptitude and celerity. He rode day and night, through wet and cold. He spared no effort. The existence of the society seemed to hang on his exertions. He had promised the Indians that he would return to them with a mission family, he felt that necessity was laid upon him to do something, and to do it with all his might. In about three months, we, who compose this mission, were collected together at New-York, made our solemn vows, received our commission, and entered under the cheering smiles of Providence, on our arduous journey to this place. We remember the sickness and sorrow that came upon us, the bereavements and delays on the Arkansas, and the hour when we viewed our brother Chapman, as about to resign his breath into the hands of his Master. We recollect how God raised him from sickness, and enabled him to lead on that portion of the

family who had strength to follow; till, on the 15th of Nov. 1820, he again reached the spot which he had selected twelve months before. Here, my brethren, we have labored, shall I say suffered, yea, and sinned too. Here we have been striving together for the good of these poor Indians. Here Br. Chapman has gone out and in before us. We have united in his prayers, heard his exhortations, seen his engagedness, and known his discouragements. But his course is finished, and his bones are laid in the land where he loved to labor, and among the heathen to whom he consecrated the last five years of his life.

We had been leaning on him to acquire the Osage language. In this study, he had made good proficiency, and would soon have conquered the difficulties, and been able to preach without the aid of an interpreter. He had done as much as could have been expected, considering the many obstacles which he was called to surmount. But in the midst of his studies, he is laid aside. All his labors, however, have not been in vain. When we turn our eyes to Hopefields, his beloved settlement, we see some promising fruits of his toils. We all know, that by his assiduous care, aided by Br. W. C. Requa, that little settlement has been brought forward to its present very pleasing state. There he had collected a little flock of Osages. He was leading them along in the path of improvement. He was their spiritual teacher. On the weekly Sabbath, they assembled to receive instruction; and he divided to them the bread of life. The prospect of his permanent usefulness among these poor pagans, was cheering to us all. When, lo! he was remanded back to the dust, and called to give account of his stewardship. His people are now left without a shepherd. May Jesus, the Great Shepherd, preserve them from being scattered.

DIED,—In this city, on Friday morning, July 22nd, Mr. GEORGE MUNGER, after a long and distressing illness, which he bore with patience, being supported by the faith of that Gospel, on which he had long rested his hope of salvation.

Mr. Munger was born in East-Guilford, and in early life devoted himself to the pursuit of the Fine Arts, but he was obliged to relinquish for some years, his profession as a Miniature painter, in consequence of the commencement of that malady which ended his days.—His native talents as a Painter were in the judgment of artists, of a high order; and he did not finally abandon the pencil, until he had produced some works of much merit, that one piece was exhibited with marked approbation in the American Academy at New-York, in 1818.

The church of which he was a member will bear testimony to the life of faith he led, and to the truly christian spirit which he manifested in a remarkable degree. His disposition was retiring, and his manners unassuming; but his zeal in the cause of Christ was open and constant.

In this city on the 21st inst. Miss Susan Trowbridge, aged 22.

At Orange, on the evening of the 21st, Mr. Asa S. Alving, aged 30. He had been at work all the day in the meadows in company with others. His death is supposed to have been occasioned by drinking cold water.

At Hamden, on the 2nd ult. Mrs. Charlotte Gilbert, wife of Mr. Daniel Gilbert, aged 36; on the 28th ult. Mr. Daniel Gilbert, aged 44; on the 13th inst. Albert G. son of the late Daniel and Charlotte Gilbert, in his 18th year.

At Middletown, Mrs. Mehitabel Darrow, wife of Mr. Charles B. Darrow, aged about 20; Mr. Benjamin W. Davidson, aged 27; Miss Ann Chadwick, aged 30.

At Middlefield, on the 14th inst. Mrs. Mary Dickinson, wife of Mr. John D. aged 36.

At Hartford, on the 20th inst. Col. Samuel Lawrence, 63; Mr. Augustus Read, 32.

At East Hartford, on the 17th inst. Miss Betsey Olmsted, 49, daughter of Capt. Benjamin Olmsted.

At Durham, Sarah, daughter of Mr. Samuel Curtis, aged 6 years; Fredrick, aged 14; Henry C. aged 23, both sons of Mr. Thaddeus Camp.

At New-London, John Mumford, Esq. 85; Miss Susan Lloyd, 16; Mr. Daniel Culver, 84.

At Mansfield, Mr. Elisha Tilden, 50. His death was occasioned by the heat while at work in the field.

At Pomfret the Hon. Thomas Grosvenor, an officer of the Revolution, and distinguished at the battle ofunker Hill.

POETRY.

FROM THE RECORDER AND TELEGRAPH.

TO THE THUNDER.

I love to hear thy ceaseless roar,
And listen on the sea-beat shore—
To hear thee rumbling o'er the deep,
Like waters down Niagara's steep—
To hear thee moaning through the sky—
For then, methinks, my God is nigh.

I love to see the lightning's flash,—
To hear thy loudest pealing crash;
And, in the midnight's darkest guise,
To hear thy peal amid the skies;
To hear thine awful voice on high,
For then, methinks, my God is nigh.

Let frightened Cæsar* seek his bed,
And strive to hide his guilty head:—
I love thy grand sublimity;—
I feel my God's infinity;—
I love to trace him in the storm;
I love him, in his grandest form.

My God directs you where to roll;
His voice disturbs the guilty soul;
'Tis He, restrains thine angry roar,
And keep'st thee in his mighty store!
He op'd his hand—then forth ye rush'd;
He shut—and all your voice is hush'd.

I love to roam the sea-beat shore,
And listen to your dying roar;
To hear thee on the far-off wave,
And make its peaceful bed thy grave.
And when thy last notes fade away,
Like the dim light of wasting day;

I love to gaze upon the bow,
And let my tears in silence flow;—
(This pledge to man, in mercy given,
That he may lift his heart to Heaven,)
And gaze upon the lovely sky,
For then, methinks, my God is nigh.

H.

* I have somewhere read that one of the Cæsar's was so much afraid of thunder that he used to hide under his bed.

DINNER PARTIES.

Many professors of religion, and some Clergymen, will find an appropriate lesson in the following extract of a letter of the late Rev. Dr. Scott. *Verbum Sapienti.*

"For some time I had frequent invitations to meet dinner parties formed of persons professing religion; and I generally accepted them; yet I seldom returned home without dissatisfaction, and even remorse of conscience. One day, (the Queen's birth-day,) I met, at the house of a rather opulent tradesman, a large party, among whom were some other ministers. The dinner was exceedingly splendid and luxurious, consisting of two courses, including every delicacy in season. Some jokes passed upon the subject; and one person, in particular, a minister of much celebrity, said, 'If we proceed thus, we shall soon have the gout numbered among the privileges of the gospel!' This passed off very well; but in the evening, a question being proposed on the principle dangers to which evangelical religion was exposed in the present day, when it came to my turn to speak, I ventured to say, that *conformity to the world* among persons professing god-

liness was the grand danger of all. One thing led to another, and the luxurious dinner did not pass unnoticed by me. I expressed myself as cautiously as I could consistently with my conscience; but I observed that, however it might be needful for Christians in superior stations sometimes to give splendid and expensive dinners to their worldly relations and connexions, yet, when ministers and Christians met together as such, it was not consistent; but should be exchanged for more frugal entertainments of each other, and more abundant feeding of the poor, the maimed, the lame and the blind. (Luke xiv. 12—14.)—Probably I was too pointed; and many strong expressions of disapprobation were used at the time; but I went home as one who had thrown off a great burden from his back—*rejoicing in the testimony of my conscience.* The consequence was, a sort of tacit excommunication from the circle. The gentleman at whose house this passed, never invited me again but once, and then our dinner was, literally a piece of boiled beef. He was, however, I believe, a truly pious man, though misled by bad examples and customs. He always continued to act toward me in a friendly manner; and, though I had not seen him for several years, he left me a small legacy at his death."

ON TIME.

Nothing presents a more striking emblem of time than a silent, smooth flowing river.

To the careless and inattentive eye it appears always the same; yet the various portions of which it is composed, are gliding imperceptibly away, while the little flowers that enamel its banks, and which it matures in its course, are likewise secretly undermined by its current.

The beautiful purling stream when swelled by a torrent of descending rains, bursts its bounds; dark, troubled and impetuous, it rolls along, involving in its wasteful progress, every herb and flower which it formerly nourished. So fares it with the human soul. There, while the affections flow in their smooth course, the seeds of virtue spring, and flowerets blossom. But no sooner does the storm of passion rise than every noble thought, ardent wish and object of anxious pursuit, are violently swept away in the gulf of oblivion. O man! let it be your care to preserve the stream of your affections pure from every stain, and to cherish those virtues which heaven has committed to your care; till growing up to beauty and perfection, they are transplanted to a milder clime, where they shall imbibe the rays of a never setting sun, and flourish with increasing strength, beauty and vigour, for ever.

SLAVE TRADE.

European avarice has been glutted with the murder of 180,000,000 of blacks, since the commencement of that horrid traffic of the CHRISTIAN WORLD, the SLAVE TRADE!!! When will the time come that men, calling themselves Christians, will act as if they believed "that God hath made of one blood all the nations of men."

[London Evan. Mag.]

A zealous soul without meekness, is like a ship in a storm, in danger of being wrecked. A meek soul without zeal, is like a ship in a calm, that moves not so fast to its harbour as it ought.

The sins of a good man are like weeds in a garden, which may hinder the growth of fruits and flowers, but (not permitted to get head) cannot kill them.

A spiritual mind has something of the nature of a sensitive plant. "I shall smart if I touch this or that." There is a holy shrinking away from evil.

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